



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

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| 1. Ask they ^z you ^g a'n (regarding) the anfa'le ¹ (bonuses/war-spoils); let-say [you ^s]: the anfalo (=anfa'le) (are) for Allah and the messenger; so ettaqo (let reverentially guard you ^z not to displease) Allah and let-reconcile you ^z thata (the state of affairs) among you ^b ; and let-obey you ^z Allah and His messenger [too], en(if) you ^c were believers. | يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرُّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨﴾ |
| 2. Verily only the believers (are) who ^r if Allah (had been) mentioned shuddered-she ^{y2} their hearts ^x (in-awe) and if (had been) recited-she ^y on them His Aya'te ^w (statements/messages/signs) augmented ^w them belief; and on their Lord they ^z trust. | إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩﴾ |
| 3. Who ^r yougeymona ³ (they ^z uphold/ sustain the prescribed obligations of) the Prayer ^w and of what We provided them they ^z expend. | الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٠﴾ |
| 4. Those they (are) the believers, (absolute)-right ⁴ ; for them (are) ranks ^w enda (by munificence of/by Rule of) their Lord and a forgiveness ^w and a rez'qon ^x (provision/-victuals for sustenance) ^x kareemon ⁵ (bounteous, ennobling and of multiple uses/effects). | أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا هُمْ فِي دَرَجَاتٍ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿١١﴾ |
| 5. Just-as exited you ^g your ^t Lord from your ^t house by the right and verily a team of the believers surely (are) dislikers. | كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرِهُونَ ﴿١٢﴾ |
| 6. They ^z dispute you ^g in the right ^x after what (it ^x) manifested, as if only they ^z (are being) driven to the death while they look. | يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ ۚ كَانُوا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿١٣﴾ |

¹ The word "anfal" is plural of "nafaylah," linguistically speaking, a feminine gender noun, meaning "bonus" or "extra." However, the word came to be understood and referred to by many Qur'an commentators as "غنائم" = "booties." But, some insist that the "anfal" are the bonuses given above and beyond the normal or what is expected, hence the name. Some say such "anfal" were not legitimate for other people but Allah legitimized them for the Muslims, hence they are "bonuses."

² The word "وجل" means shuddered and awed the heart, see البصائر.

³ The word "يقيمون" is rooted in "أقام" = upheld. linguistically "أقام" means:

"أدام، بمعنى أبقي أو استمر على دوام. والدوام هو الحضور في زمان ومكان معين، معروف لدى الحاضر مسبقاً". So, "يقيمون" means they: (1) Uphold the prescribed obligations the Prayer. (2) Called or upped to perform the Prayer itself. Note: Prayer and how (it^w) to be done was established and revealed by Allah. Hence people do not establish Prayer they only uphold and follow, i.e. perform, and maintain it^w.

⁴ The Arabic text says: "حقاً," not "حق," i.e. the word "مفعول مطلق" = absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي.

⁵ The word "kareem" = "كريم" is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in footnote 28 of the Introduction. Summarily it means bounteous and of multiple uses/effects.

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| 7. And <i>edh</i> (when/since) promises you ^b Allah <i>ebda</i> ^w (lone/any-one) ^w (of) the <i>ta'efa'tay'ne</i> ^w (band/group/party) ^{w6} surely [it ^w] (is) for you ^b ; and you ^z long ⁷ to other than the thorn-possessor ⁸ (to) be for you ^b ; and Allah wants to right the right by His words ^w and [He] cuts off <i>da'bera</i> ⁹ (rear-most/last) (of) the unbelievers. | وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يَحَقِّقَ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ﴿٧﴾ |
| 8. To right the right ^x and invalidate the falsehood ^x and albeit disliked (<i>it</i>) the criminals. | لِيَحَقِّقَ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨﴾ |
| 9. <i>Edb</i> (when/since) <i>tastagbetho</i> (you ^z seek-help/rain of) your ⁿ Lord so [He] <i>estajaba</i> ¹⁰ (favorably-answered) for you ^b : surely I am supplying you ^b by a thousand of the angels, successors. | إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفَلْبِ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ ﴿٩﴾ |
| 10. And not made it ^x Allah except a <i>bushra</i> ^w (a pleasing-tiding) ^{w11} [and] to tranquilize by it ^x your ⁿ hearts; and not the triumph ^x except from <i>ende</i> (by munificence of/by Rule of) Allah; verily Allah (is) Mighty, <i>Hakeemon</i> ¹² (infinite <i>hekma</i> ¹³ Possessor). | وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾ |
| 11. <i>Edb</i> (when/since) overlays you ^b the drowsiness ^x a security ^w from Him; and [He] repetitively descends on you ^b from the sky ^w water ^x to purge ¹⁴ you ^b by it ^x and (to) undo [He] <i>a'n</i> (off) you ^b the Satan's <i>rejza</i> ¹⁵ (successive: convulsive and perturbing torment), and to bind [He] on your ⁿ hearts ¹⁶ and firms [He] by it ^x the feet. ^w | إِذْ يُغَشِّيكُمُ النَّعَاسَ أَمَنَةً مِنْهُ وَيُنْزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُمْ رَجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾ |
| 12. <i>Edb</i> (when/since) reveals ¹⁷ your ^t Lord to the angels: surely I am with you ^b so let-firm you ^z whom ^r they ^z believed; [I] will cast in the hearts (of) whom ^r they ^z | إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ ءَامَنُوا سَأَلْتُ فِي قُلُوبِ الَّذِينَ كَفَرُوا |

⁶ The word "طائفة" has many meanings, such as: *piece, group* (one to a thousand), *portion, she-circumambulator*. However, here "الطائفتين" means "العير" or "التغير", the *caravan* or the *Quraysh people who mobilized to rescue or help Abu Sufyan against the Muslims. He headed a caravan enroute to Mekkah with all Quraysh's merchandise.*

⁷ The word "تودون" translated as "long you" means an earnest, heartfelt desire, especially for something *beyond reach*. That is to say: what many long for is *not* going to happen.

⁸ This "thorn-possessor" is yet another Arabic-tongue expression, meaning "the armed/fighting power" ones.

⁹ The *Qur'anic* phrase: "Then (had been) cut off *da'bera* (rear-most/last of) the people" = "قطع دابر القوم" is yet another of the lofty Arabic tongue expressions, meaning *uprooted the peoples' rear-most, i.e. the last person = daber of such people.*

¹⁰ The word "استجاب" is answered plus *made available* what was requested, i.e. "favorably answered."

¹¹ Here again there is *no single word* in English for the noun "بشرى" so we resort to transliteration and parenthetical explanation. So, *bushra* (a pleasing-tiding). And "بشرى" unlike its verbal conjugates, throughout The *Qur'an* always uses it for the "*khayre*" (*desirables, goodnesses, worthinesses*).

¹² See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

¹³ See the *Lexicon* attached to this Translation for "*hekma*."

¹⁴ That is to "purge" you from "*janabah*" "جنابة" or the "great incidence," as opposed to the "lesser incidence" when one breaks his "*wadbo'a*" = *cleansing for Prayer performance*. See attached *Lexicon* for this Translation.

¹⁵ The word "رجز" has several meaning: successive: *convulsive and perturbing torment*. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See *اللسان*.

¹⁶ The expression "to bind [He] on your hearts," is *figurative Arabic tongue expression* meaning: *gave patience and strengthened the resolve.*

¹⁷ The word "يوحى" is rooted in "وحى أو أوحى" which denotes at least *six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And "الوحي" is *fire or king*. See *اللسان*.

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| unbelieved the dread, so let-strike you ^z over the necks ^w and let-strike you ^z of them every fingertip ¹⁸ . | الرَّعْبَ فَأَضْرِبُوا فَوْقَ الْأَعْنَاقِ وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٧﴾ |
| 13 <i>Tha'leka (afar-that-it/)</i> ^x , (<i>is</i>) because verily they, mutually they ^z contended Allah and His messenger; and whoever [<i>he</i>] mutually contends Allah and His messenger, so surely Allah (<i>is</i>) severe (<i>in</i>) the punishment. | ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٨﴾ |
| 14. <i>Tha'lekum (collective-afar-that)</i> ^x so let-taste it ^x you ^z ; and verily for the unbelievers (<i>is</i>) The Fire's ^w torment. | ذَلِكَ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿١٩﴾ |
| 15. O you who ^r they ^z believed: if met/encountered you ^c whom ^r unbelieved they ^z marching then let-not turn/-diverge you ^z to them the <i>adba'ra</i> (<i>rears</i>). | يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تَوَلُّوهُمْ الْأَدْبَارَ ﴿٢٠﴾ |
| 16. And whoever [<i>he</i>] turns/diverges (<i>to</i>) them then-day his <i>dobora</i> (<i>rear</i>), except (<i>as</i>) a shifter/maneuverer for a fight or a swerver/incliner to a <i>fe'aten</i> ^w (<i>band/ party-group</i>) ^w , then <i>qad</i> (<i>already and affirmatively</i>) <i>ba'a</i> ([<i>he</i>] deservedly incurred) by a wrath from Allah and his abode/lodging (<i>is</i>) Hell ^w and wretched (<i>is</i>) the destiny. | وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَيُسَّ الْمَصِيرُ ﴿٢١﴾ |
| 17. So not killed them you ^z [and,] but Allah killed them; and not threw you ^g <i>edh</i> (<i>when/ since</i>) you ^g threw, [and,] but Allah threw; and to essay the believers from Him an essay <i>hasanan</i> (<i>ultimate meritorious deed</i>); verily Allah (<i>is</i>) <i>Sameeon</i> (<i>Acute-Hearer, Enabler of others to hear/favorable Answerer to prayer</i>), Omniscient. | فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتْ إِذْ رَمَيْتْ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢﴾ |
| 18. <i>Tha'lekum (collective-afar-that)</i> ^x and surely Allah (<i>is</i>) enervator (<i>of</i>) the unbelievers' scheme. | ذَلِكَ وَأَنَّ اللَّهَ مُوهِنٌ كَيْدِ الْكَافِرِينَ ﴿٢٣﴾ |
| 19. <i>En (if) tastaftho</i> ¹⁹ (<i>you^z seek: opening/ overwhelming victory</i>) so <i>qad</i> (<i>already and affirmatively</i>) came (<i>to</i>) you ^b the <i>fathom</i> ²⁰ (<i>opening</i>); and <i>en</i> desist you ^z , then it ^x (<i>is</i>) <i>khayron</i> (<i>choicer/ worthier</i>) for you ^b ; and <i>en</i> you ^z revert [<i>We</i>] revert ²¹ ; and never enriches ²² <i>a'n</i> (<i>off</i>) you ^b your ⁿ <i>fe'ato</i> ^w (<i>band/ party/ group</i>) ^{w23} a thing, and albeit swelled ^w [<i>it</i> ^w] and verily Allah (<i>is</i>) with the believers. | إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿٢٤﴾ |

¹⁸ The word “بنان” means the *fingertip* or the *finger* on the basis of *calling the whole by its part*, i.e. to strike every part of their bodies. Also “بنان” could mean place of abode, so it could mean strike them in every abode.

¹⁹ The word “تستفتحوا” means you seek the opening i.e. *overwhelming victory*.

²⁰ By way of *sarcasm* the *mushbrekeen* (polytheists) were seeking victory by saying: “(O, Allah): if was this, it^x (*is*) the right^x from *endaka* (*springing from You, by Your Rule*), then [You] rain down on us stones from the sky^w or come [You] (*to*) us by a painful torment,” as stated in *Ayah* 32 of this *Surah*, so Allah answered them by saying: “*came to you: the opening (overwhelming victory)*.” So word “الفتح” = “*overwhelming victory, i.e. victory, besting and rule*” see *الراغب*.

²¹ That is if they revert to fight the Muslims Allah will then revert to help the Muslims to defeat them again.

²² The word “تغني” has double meanings: (1) *enriches*, (2) *suffices*. But “enriches” includes suffice and not vice versa. As “enriches” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffices” meets the present needs of a specific task. Hence “enriches” is superior.

²³ That is the party of the unbelievers (the polytheists).

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| 20. O you who ^r they ^z believed let-obey you ^z Allah and His messenger and let-not divert you ^z a'n (off) him while you ^f hear ²⁴ . | يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ ﴿٢٠﴾ |
| 21. And let-not be you ^z like who ^r said they ^z : we heard while they hear not. | وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾ |
| 22. Verily the evilest of the <i>dawabbe</i> (<i>sbe-moving-creatures</i>) <i>enda</i> (<i>by Rule of</i>) Allah (<i>is</i>) the <i>ssommo</i> (<i>deaf people</i>), the <i>bokmo</i> ²⁵ (<i>born dumb-mute people</i>), who ^r not reason they ^z . | إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبَكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾ |
| 23. And had Allah knew in them <i>khayran</i> (<i>worthiness/goodness/desirables</i>) surely [He] (<i>would have made</i>) them hear, and if [He] (<i>had made</i>) them hear, surely (<i>would have</i>)diverted they ^z while they (<i>are</i>) shunners. | وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ﴿٢٣﴾ |
| 24. O you who ^r they ^z believed: <i>estajeebo</i> ²⁶ (<i>let-compliantly-answer you^z</i>) for Allah and for the messenger if [he] summoned you ^b for what vivifies you ^b and let-know you ^z that Allah interposes between the <i>mar'ee</i> ²⁷ (<i>mature-/perfect manliness possessor</i>) and his heart and verily to Him you ^z (<i>shall be</i>) thronged. | يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ |
| 25. And <i>ettaqo</i> (<i>let reverentially guard you^z</i>) an essay not assuredly betides whom ^r <i>dhalamo</i> ²⁸ (<i>they^z wronged</i>) of you ^b particularly; and let-know you ^z that Allah (<i>is</i>) severe (<i>in</i>) the punishment. | وَاتَّقُوا فِتْنَةً لَا تُصِيبُ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾ |
| 26. And let-remember you ^z <i>edh</i> (<i>when/since</i>) you ^f (<i>were</i>) a few <i>musta'dh'afuona</i> ²⁹ (<i>you^z being deemed weaklings</i>) in the land ^w you ^z fear that abduct/snatch you ^b the man-kind, then [He]: lodged/retreated you ^b and [He] supported ³⁰ you ^b by His succor and <i>razaga</i> ([He] provided) you ^b of the goodies ³¹ <i>la'allā</i> (<i>craving currently unavailable deed that/ perhaps</i>) you ^b thank you ^z . | وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَفَاوْنَكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾ |
| 27. O you who ^r they ^z believed let-not betray you ^z : Allah and the messenger and ³² betray you ^z your ⁿ <i>amana'te</i> ³³ (<i>entrustment/ duties/ obligations</i>) ^w while you ^z know. | يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْسِيتَكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٧﴾ |

²⁴ That is you "hear" The Qur'an, the messenger speaking, or his exhortations.

²⁵ The words "صم، بكم" are plural nouns while their closest English corresponding equivalents are adjectives and so no plural for either except to associate the respective word with a plural noun people. Hence, my transliteration.

²⁶ The word "يستجيبوا" is rooted in "استجاب," meaning: favorably/ compliantly answered, not just answered. See الهادي.

²⁷ See the Lexicon attached to this Translation for the differences between: the man=الرجل, and the human=سان, and the person=شخص, and the mar'o = المرء, being the mature/perfect manliness possessor. Although in English the word "one" seems to be an acceptable approximation for "المرء," the Lexicon explains why we cannot use this seemingly acceptable way.

²⁸ See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

²⁹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

³⁰ The word "أيديكم" comes from the "أيد" which is that "(divine) Might," as in the Ayah: "And the Heaven We built it by (divine) Might" (51: 47), a kind of "Might" which Allah alone possesses.

³¹ The word "طيبات" = "goodies" = "goodies, w" = a feminine gender means anything delectable and legitimate.

³² The reader should note that the Arabic is "أماناتكم" with a "kasrah" not a "fatha" on the "ت" indicating that there is an omitted مضاف = أصحاب = "owners of." Also the "و" is "و المعية أو المصاحبة" = the simultaneity or concomitance, meaning you betray not Allah and the messenger and your amanat.

³³ See the Lexicon for this Translation for this very important and hefty word, however in this context and Allah knows best, it is the religious duties and obligations.

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| 28. And let know you ^z : that only your ⁿ possessions and children (are) an essay ^{w34} , and verily Allah has a great remuneration. | وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ |
| 29. O you who ^r they ^z believed: <i>en(if) tattaqo</i> (you ^r reverentially guard not to displease) Allah, [He] makes for you ^b a criterion and [He] expiates a'n (off) you ^b your ⁿ sayye'aa'te ^w (demeritorious-deeds) ^w and [He] forgives for you ^b ; and Allah (is) possessor (of) the munificence the great. | يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ جَعَلَ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ |
| 30. And <i>edh</i> (when/since) machinate by you ^g who ^r they ^z unbelieved to restrain ³⁵ you ^g they ^z or [to] kill you ^g they ^z or [to] exit you ^g they ^z ; and they ^z machinate and Allah machinates, and Allah (is) <i>kbayro</i> (choicer/-superior/ worthier) (of) the machinators. | وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ |
| 31. And if (to be) recited on them Our Aya'te ^w (Qur'anic statements) said they ^z : <i>qad</i> (already and affirmatively) we heard; if ³⁶ we will surely (we could have) said like this; <i>en</i> (not) this ^x except fables (of) the [firsts] (ancients). | وَإِذَا تَتْلَى عَلَيْهِمْ ءَايَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ |
| 32. And <i>edh</i> (when/since) said they: ^z <i>Allhumma</i> ³⁷ (O, Allah): <i>en(if)</i> was this, it ^x (is) the right ^x from <i>endaka</i> (springing from/ by Rule) (of) You ^g , then let-[You ^s] ill-rain* on us stones from the sky ^w or <i>ea'teena</i> (let-[You ^s] betide/ come to us) by a painful torment. | وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَتْ هَذِهِ حَقًّا أَلْحَقْنَا مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَابًا مِنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ |
| 33. And not[was] Allah to torment them while you ^s (are) in them; and not [was] Allah tormenting them while they <i>yastaghferona</i> ³⁸ (they ^r seek-forgiveness) [from Allah]. | وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ |
| 34. And what (is) for them that not Allah torments them while they ^z repel a'n (off) The Mosque ^x The Sacred, and they ^z were <i>en(not)</i> its ^x <i>aw'leya</i> ³⁹ (guardians-/ allies); not its ^x <i>aw'leyao</i> (= <i>aw'leya</i>) except the <i>muttaqoona</i> (the reverential guarders against Allah's displeasure), [and,] but most (of) them know not. | وَمَا لَهُمْ آلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَائِهِمْ إِلَّا الْمُتَّقُونَ وَلَئِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ |
| 35. And not [was ^x] their prayer ^w <i>enda</i> (at/ by) The House ^x except a whistling ^x and a clapping, ^w so let-taste you ^z the torment by what you ^c were unbelieving you ^z . | وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ |
| 36. Verily who ^r unbelieved they ^z , they ^z expend their | إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ |

³⁴ See the *Lexicon* for this Translation for a fuller definition of this very multifaceted meaning.

³⁵ That is to *imprison* you.

³⁶ The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See مغني اللبيب، ابن هشام.

³⁷ The expression “اللهم” = “يا الله” means a call of *invoking/ supplicating/ beseeching* Allah.

³⁸ The word “أمطر” is always for the ill or evil consequences, whereas “مطر” for the good result. See الراغب.

³⁹ The word “يستغفرون” = “يطلبون الغفران” = “they seek forgiveness.” In English there is *no seemly way* to say: “يستغفرون” *per se*. So I settled for saying: “they seek forgiveness.”

³⁹ The word “أولياء” could also mean: friends, protectors.

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| <p>possessions to repel <i>a'n</i> (off) Allah's path, so they^z shall expend it^w; afterwards it^w is/be on them <i>hasratan</i>^{w40} (<i>ardent contrition</i>)^w; afterwards they^z (<i>shall be</i>) worsted; and who^r unbelieved they^z to Hell^w (<i>they shall be</i>) thronged.</p> | <p>لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُفْقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٦٨﴾</p> |
| <p>37. To distinguish Allah the <i>khabeetha</i>^x (<i>wicked/ill-natured</i>)^x from the good^x and makes [He] the <i>khabeetha</i> some of it^x on some, then [He] heaps them together, then [He] makes/emplaces it^{x41} in Hell^w; those, they (<i>are</i>) the losers.</p> | <p>لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمُهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٩﴾</p> |
| <p>38. Let-say [<i>you</i>^s] for whom^r unbelieved they^z: <i>en</i>(<i>if</i>) they^z cease, (<i>it shall be</i>) forgiven for them what <i>qad</i> (<i>already and affirmatively</i>) antedated, and <i>en</i> they^z return then <i>qad</i> (<i>already and affirmatively</i>) proceeded^w the dispensation^{w42} (<i>of</i>) the [<i>firsts</i>] (<i>ancients</i>).</p> | <p>قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنتُ الْأَوَّلِينَ ﴿٧٠﴾</p> |
| <p>39. And let-mutually fight them you^z so-that not (<i>there</i>) be^w a <i>fetnaton</i>^w (<i>unbelief/tumult</i>)^w and the religion^x all (<i>of</i>) it^x be^x for Allah; so <i>en</i>(<i>if</i>) they^z desisted then verily Allah by what they^z work (<i>is</i>) <i>Basseeron</i> (<i>keen: Seer-comprehensive Knower of the facts and their ultimate consequences</i>).</p> | <p>وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنَّ أَنْتَهُوا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٧١﴾</p> |
| <p>40. And <i>en</i>(<i>if</i>) they^z diverted, then let know you^z that only Allah (<i>is</i>) yourⁿ Guardian, <i>ne'ama</i> (<i>most excellent</i>) (<i>is</i>) the Guardian and <i>ne'ama</i> the <i>Na'sseero</i> (<i>iterative-Succorer</i>).</p> | <p>وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَكُمْ نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿٧٢﴾</p> |
| <p>41. And let-know you^z that only (<i>what</i>) you^c booty-netted of a thing^x so surely for Allah (<i>is</i>) its^x fifth and for the messenger and for the kin possessors and the orphans and the poor⁴³ and son (<i>of</i>) the path (<i>the wayfarer</i>), <i>en</i>(<i>if</i>) believed you^c were by Allah and what We descended on Our <i>abde</i>⁴⁴ (<i>a slave</i>) the Criterion's Day, day met the <i>ja'm'aa'ne</i> (<i>the twain opponent: hosts/multitudes</i>), and Allah over every-thing (<i>is</i>) Omnipotent.</p> | <p>وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَبْنِ السَّبِيلِ إِنْ كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أُنْزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ أَجْمَعَانَ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٣﴾</p> |
| <p>42. <i>Edh</i> (<i>when/since</i>) you^f (<i>were</i>) by the valley's [the] hither bank and they (<i>were</i>) by the valley's the uttermost bank; and the caravan (<i>is</i>) lower than you^b; and had you^c mutually promised (<i>each other</i>) surely</p> | <p>إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ</p> |

⁴⁰ The word "حسرة" is "أشد الندم," see التاج. Thus we qualify the word "contrition" by *ardent* to indicate such *strength* of contrition.

⁴¹ Once the wicked is *heaped* ("some of it on some"), then the *whole heap* is set to Hell.

⁴² The word "dispensations" = "سنن" plural for "سنة" also it means the "laws" or "ordinances."

⁴³ For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this *Translation* for the distinction. The word "poor" stands for the *singular* or the *plural*, although some time for the plural: "poor-people."

⁴⁴ The word "abde" = "slave," the denotation of this word is *vastly paradoxical* with respect to *Allah vis-à-vis the humans*. See the *Lexicon* attached to this *Translation* for an elaboration.

(would have) differed you^c in the appointment; [and,] but to finish Allah a matter [was] *mafoolan*⁴⁵ (that which is inevitably done/fulfilled), to perish who^p [he] perished because⁴⁶ (of) an evidence^w and lives who^p [he] lived because (of) an evidence^w; and verily Allah surely (is) *Sa'meeon* (Acute-Hearer/Enabler of others to hear/-favorable Answerer to prayer), Omniscient.

لَا خَتَلَفْتُمْ فِي الْمِيعَدِ وَلَكِنَّ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٣﴾

43. *Edb* (when/since) Allah shows you^s them in your^t *mana'me* (sleep-vision/sleep) a few, and had [He] evinced you^s them many surely (would have) faltered you^c and mutually altercated⁴⁷ you^c in the matter; [and,] but Allah saved; verily He, (is) Omniscient by (what) the chests possess.

إِذْ يُرِيكُمُ اللَّهُ فِي مَنَايِكَ قَلِيلًا وَلَوْ أَرْنَكُهُمْ كَثِيرًا لَفْشَلْتُمْ وَلَتَنْتَزِعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤٤﴾

44. And *edb* (when/since) [He] shows you^b them *edb'e* *eltaqaytom* (met/encountered you^c) in yourⁿ eyes^w a few and [He] lessens you^b in their eyes^w so that Allah finishes a matter [was] *mafoolan*⁴⁸ (that which is inevitably done/fulfilled), and to Allah (is to be) returned the matters.

وَإِذْ يُرِيكُمُوهُمْ إِذِ اتَّقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤٥﴾

45. O you who^r they^z believed if met/encountered you^c a *fe'atan*^w (military: band/party/group) ^w then let-firm you^z and let remember you^z Allah multitudinously, *la'alla* (craving currently unavailable deed that/perhaps) you^b prosper you^z.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٦﴾

46. And let obey you^z Allah and His messenger and let not mutually altercate you^z then you^z falter and yourⁿ wind^w goes^w/departs^{w49}; and *issber* (let-hold on patiently) you^z; verily Allah (is) with the *ssabereena* (they who have patience).

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنْتَزِعُوا فِتْنَةً فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٧﴾

47. And let-not be you^z like whom^r they^z exited from their homes^w insolently and in ostentation (to) the mankind and they^z repel *a'n* (off) Allah's path and Allah by what they^z work (is) Surrounders.

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٨﴾

48. And *edb* (when/since) adorned for them the Satan their works and [he] said: no overcomeer for you^b today of the mankind, and verily I am a neighbor for you^b; then *lamma* (when/whence) mutually saw^w the *fe'ata'ne*^w (two military: bands/parties/groups) recoiled [he] on his both heels⁵⁰ and said [he]: verily I (am) a

وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنْ النَّاسِ وَإِنِّي جَارٌّ لَكُمْ فَلَمَّا تَرَأَتِ الْفِئَتَانِ نَكَصَ عَلَىٰ عَقْبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِنْكُمْ إِنِّي أَزِيءٌ

⁴⁵ The word "*mafoolan*" = "مَفْعُولًا" is an objective, singular masculine noun, no English equivalent for it *per se*.

⁴⁶ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition *عن*.

⁴⁷ The word "تَنَازَعْتُمْ" of "الْمَنَازَعَةُ" = "الْخُصُومَةُ". See *اللسان*.

⁴⁸ See footnote 1903 above, for "*mafoolan*."

⁴⁹ Literally "your wind goes/departs" = "تَذْهَبُ رِيحُكُمْ". This is Arabic *tongue* expression, as victory comes through the wind, which Allah sends to accomplish the victory. It is stated in the *Hadeeth* that the Messenger (SAWS) said: "I was given victory by 'as-Saba' (an Easterly wind) and Aad was destroyed by 'ad-daboor' (a westerly wind).

⁵⁰ The "recoiled he upon his heels" is an Arabic *tongue* expression, meaning *drew backward without turning*.

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| disclaimant/absolver ⁵¹ (of myself) from you ^z , verily I see what not you ^z see and that I fear/know ⁵² Allah and Allah (is) severe (in) the punishment. | مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٥١﴾ |
| 49. Edb (when/since) say the hypocrites, and who ^r in their hearts an illness ⁵³ deluded these, their religion; and whoever [be] trust on Allah, then verily Allah (is) Mighty Hakeemon ⁵⁴ (infinite bekma ⁵⁵ Possessor). | إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَوَاءٌ دِينَهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٥٢﴾ |
| 50. And if ⁵⁶ [you ^s] see edb (when) yatawaffa (meet and receive while before dying) whom ^r unbelieved they ^z the angels, they ^z strike their faces and [their] rears and (say they): let-taste you ^z the burning's torment. | وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥٣﴾ |
| 51. Tha'leka (afar-that-it/) ^x , (is) by what advanced ^w your ⁿ hands ^{w57} and verily Allah (is) not dballamen ⁵⁸ (injustice-doer) for theabeede ⁵⁹ (worshippers/ submitters/ slaves). | ذَٰلِكَ بِمَا قَدَّمْتَ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ ﴿٥٤﴾ |
| 52. As Pharaoh's aal'e (family/ house/ kin/ chiefs/ followers) wont/praxis and who ^r of before them unbelieved they ^z by Allah's Aya'te ^w (miracles/ signs/ proofs) so took them Allah by their offenses; verily Allah (is) strong, severe (in) the punishment. | كَذَّابٌ ءَالٍ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدٌ الْعِقَابِ ﴿٥٥﴾ |
| 53. Tha'leka (afar-that-it/) ^x because verily Allah was not a changer (of) a boon ^{w60} an'amaba ⁶¹ (graced it ^w [He] bounteously and ennoblingly/ the most desirable and delighting boons) on a people until they ^z change what | ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا |

⁵¹ The word “پریء” “فعیل” “على وزن “فاعل”. بمعنى “فاعل”. In this case, “بمعنى “فاعل”, masculine, singular noun.” Thus, “disclaimant” in the sense of *disclaiming what they do*. In other words, he disclaims/absolves himself from such associations.

⁵² Linguistically the word “خفت” carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

⁵³ The word “illness” disease of body or mind. That is in his “heart” a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

⁵⁴ See the *Lexicon* attached to this Translation for an exposition on the words “الحکیم” and “حکیم.”

⁵⁵ See the *Lexicon* attached to this Translation for “bekma.”

⁵⁶ See footnote 1893 above regarding “لو.”

⁵⁷ The expression: “what put forth their hands” means what they did, themselves.

⁵⁸ The word “ظلام” means *multitudinous injustice-doer*. The *negation* of multitudinous injustice-doing is *conclusively* implies that even a *once* injustice-doing will *not* avail or befit Allah. That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer *does his injustice* to someone in order to *benefit him-self*. Hence, the *multitudinous injustice-doing* benefits a *lot more*. Therefore, *negating the bigger* benefits *automatically negates the smaller one*. Clearly Allah is *exalted and is beyond any need*. So He does not wrong at all.

⁵⁹ The word “عبید” “slaves, worshippers, submitters” means *all Allah's creatures of humans or Jinn*. So, if they are His “عبید,” then no one else “owns” them, hence they are *all free* from any human bondage.

⁶⁰ See the *Lexicon* attached to this Translation for the word “نعمة” the *next best approximation* in English for “نعمة” is “boon.” in fact there is *no English equivalent per se* for “نعمة” as “نعمة” means: (1) a *gender noun* denoting the *few and the multitudes* of its various meanings, (2) *salvation*; (3) *good condition all around*; and (4) *the aright-guidance to Islam*.

⁶¹ The word “أنعم” in “أنعمت” denotes *five* distinct ideas: (1) *said: yes*, (2) *perfected the deed* (being done), (3) *did the most desirable and delighting deed*, (4) *was bounteous in giving*, and (5) *granted*. There is *no English word* to express all the various ideas denoted by “أنعم.” So, I think the *best approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting*. The pronoun “ba” in “an'amaba” refers to the boon.

(is) by (i.e. within) their selves^w; and verily Allah (is) *Sa'meeon*⁶² (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient.

مَا بِأَنْفُسِهِمْ وَأَنْ أَلَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٢﴾

54. As Pharaoh's *aal'e* (*family/house/kin/chiefs/followers*) wont/praxis and who^r (were) of before them they^z denied by their Lord's *Aya'te*^w (*signs/proofs*) then We perished them by their offenses and We drowned Pharaoh's *aala*, (*aal'e*), and all were *dha'lemeena*⁶³ (*injustice-doers*).

كَذَّابٍ ءَالٍ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا رَبِّهِمْ فَأَمَلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا ءَالَ فِرْعَوْنَ وَكُلَّ كَاثِرٍ ظَلِيمٍ ﴿٦٣﴾

55. Verily the evilest (of) the *dawabbe* (*she-moving-creatures*) *enda* (*by Rule of*) Allah, (are) who^r unbelieved they^z so they believe not.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٦٤﴾

56. Who^r you^s covenanted of them afterwards they^z breach their covenant in each [once^w] (*time*^w) and they, not *yattaqoona* (*they*^z *reverentially guard not to displease Allah*).

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٦٥﴾

57. So if [you^s] assuredly grab⁶⁴ them in the war, then *sharred*⁶⁵ (*let-you^s deterrently-disperse*) by them whom^p (is) behind⁶⁶ them, *la'alla* (*craving currently unavailable deed that/perhaps*) they *yadhdhakkaron* (*repetitively-reminisce*).

فَإِذَا تَشَفَّفْتَهُمْ فِي الْحَرْبِ فَشَرَدْتَهُمْ بِهْمٍ مِّنْ خَلْفِهِمْ لَعَلَّهِمْ يَذْكُرُونَ ﴿٦٦﴾

58. And if [you^s] assuredly⁶⁷ fear of a people a treachery, so *anbeth* (*let-forsake/abandon [you^s]*) to them on a *sawa* (*mutual equality*); verily Allah loves not the traitors.

وَأِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِبِينَ ﴿٦٧﴾

59. And let-not assuredly reckon who^r unbelieved they^z surpassed⁶⁸ (Us) they^z verily they enfeeble⁶⁹ not.

وَلَا تَحْسِبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِيَّاهُمْ لَا يُعْجِزُونَ ﴿٦٨﴾

60. And let-prepare you^z for them what you^z could of force^w and of the steeds^w *reba'tte*⁷⁰ (*mooring myriads of steeds*), you^z terrify⁷¹ by it^x (i.e. the preparedness^x) Allah's foe⁷² and yourⁿ foe; and others of lesser than/-excluding them not know them you^z, Allah knows them; and whatever you^z expend of a thing in Allah's path, (it^x is to be) fulfilled⁷³ to you^b while you^f (are) not *todh'lamoona*⁷⁴ (*to be wronged you^z*).

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٩﴾

⁶² See the *Lexicon* attached to this Translation for this multi-meaning word = "المسمع."

⁶³ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

⁶⁴ The word "تتشففتهم" rooted in "تقف" which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is "أدركه ببصره لحدة في النظر" "ظفر به" "صادف" respectively. See *اللسان والبيان*. I chose "grab" as it obviously includes "meet" and "sight" as you cannot grab without "sighting" and "meeting."

⁶⁵ The word "شرد" means disperse in a manner to deter others, i.e. "deterrently-disperse."

⁶⁶ That is, those who are in the same disposition.

⁶⁷ This "assuredly" is to intensify the word "fear," as the Arabic is "تخافن" not "تخاف."

⁶⁸ The word "surpassed" here means escaped Allah's penalty.

⁶⁹ Similarly, "enfeeble" here means: they are unable to weaken Allah's design to penalize them.

⁷⁰ The word "rebat" = "رباط" has many meanings, among them: posting for Jihad a group of five horses and above.

⁷¹ To "terrify" means to fill with intense fear or overwhelm with fear and thus win without a fight. Thus, such a measure is to prevent war from happening in the first place.

⁷² The word "عدو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see *اللسان والبيان*.

⁷³ The word "يوفي" from "الوفاء" = "التمام" meaning gathering the last component of any obligation to make it a whole. So, "يوفي" means to be endeavored and gathered the last part of an obligation and fully fulfilled it.

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| <p>61. And <i>en(if)janabo</i> (<i>inclined they^z</i>) for the peace^{w75} so <i>ejnah</i> (<i>let-incline [you^s]</i>) for it^w and let-trust [<i>you^s</i>] on Allah; verily He, He (<i>is</i>) The <i>Sa'meeo</i>⁷⁶ (<i>The Acute-Hearer/ he Enabler of others to hear/ favorable Answerer to prayer</i>), The Omniscient.</p> | <p>وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾</p> |
| <p>62. And <i>en(if)</i> they^z want to deceive you^g then verily your^t sufficiency⁷⁷ (<i>is</i>) Allah; He Who supported⁷⁸ you^g by His succor and by the believers.</p> | <p>وَأَنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾</p> |
| <p>63. And [<i>He</i>] attuned among their hearts, had you^g spent what (<i>is</i>) in the Earth^w together not attuned you^g among their hearts, [and,] but Allah attuned among them; verily He (<i>is</i>) Mighty <i>Hakeemon</i>⁷⁹ (<i>infinite bekma</i>⁸⁰ Possessor).</p> | <p>وَأَلْفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتْ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾</p> |
| <p>64. O, you the Prophet, your^t sufficiency (<i>is</i>) Allah and who^p <i>ettaba'a</i> (<i>[he] closely-followed</i>) you^g of the believers.</p> | <p>يَا أَيُّهَا النَّبِيُّ حَسْبَكَ اللَّهُ وَمَنْ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٤﴾</p> |
| <p>65. O, you the Prophet: let-incite/urge [<i>you^s</i>] the believers over the fighting; <i>en(if)</i> be of you^b twenty <i>ssaberoona</i>^x (<i>they who possess patience</i>)^x they^z (<i>would</i>) overcome two hundreds; and <i>en</i> be of you^b a hundred^w they^z (<i>would</i>) overcome one thousand^x of whom^r unbelieved they^z, because verily they (<i>are</i>) people (<i>who</i>) not understand they^z.</p> | <p>يَا أَيُّهَا النَّبِيُّ حَرِّضْ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٦٥﴾</p> |
| <p>66. Lo. Now lightened Allah <i>a'n(off)</i> you^b and [<i>He</i>] knew that in you^b (<i>is</i>) a weakness; so <i>en(if)</i> be of you^b a hundred^w <i>ssa'berraton</i>^w (<i>they who possess patience</i>)^w they^z (<i>would</i>) overcome two hundred^w and <i>en(if)</i> be of you^b a thousand^x they^z (<i>would</i>) overcome two thousands^x by Allah's leave, and Allah (<i>is</i>) with the <i>ssa'bereena</i>^x (<i>they who possess patience</i>)^x.</p> | <p>أَلْقَيْنَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٦٦﴾</p> |

⁷⁴ The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

⁷⁵ That is they inclined to the *concept^w w/fact^w / idea^w* of (reconciliation, peace and submission) ^x.

⁷⁶ See the *Lexicon* attached to this *Translation* for this multi-meaning word = "المسمع".

⁷⁷ The word "حسبك" = "في حسبك" = "مصدر" = "المصدر" = the *infinitive noun* of the verb, making it standing for the strongest action of the verb.

⁷⁸ The word "أيد" from "الأيد" which is *exclusively* Allah's Might. Thus, anywhere in the Qur'an we meet "أيد" it is always a "support" from Allah alone, and no other entity could *match*, hence it is "divine." There is no English word to describe such "أيد." The word "support," obviously is *not* sufficient to indicate the implication of "أيد."

⁷⁹ See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

⁸⁰ See the *Lexicon* attached to this *Translation* for "bekma."

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| 7. Not [was] for a Prophet to be for him captives until youth ⁸¹ ([he] overwhelms and exhaustively weaken the enemy) in the land ^w ; you ^z want the world's ^w transient and Allah wants the Hereafter's ^{w*} and Allah (is) Mighty, Hakeemon ⁸² (infinite bekma ⁸³ Possessor). | مَا كَانَتْ لِنَبِيِّ أَنْ يُكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٧﴾ |
| 68. Lawla (had it not been for) a book from Allah preceded surely massa (touched/betided) you ^z in what you ^c took a great torment. | لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٨﴾ |
| 69. So let-eat you ^z of what gha'nema (booty-netted) you ^c goodly legitimate and ettaqo (let-reverentially guard you ^c not to displease) Allah, verily Allah (is) Ghafooron (iterative Forgiver), Raheemon (iterative mercy Giver). | فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩﴾ |
| 70. O, you the Prophet, let-say [you ^s] for whomever (are) in your ⁿ hands ^w of the captives: en (if) knows Allah in your ⁿ hearts khayran (worthiness/goodness-/desirables) youa'tey ([He] accords/allots) you ^b khayran choicer/superior-/worthier) than of what (had been) taken from you ^b and [He] forgives for you ^b and Allah (is) Ghafooron (iterative Forgiver), Raheemon (iterative mercy Giver). | يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّا أُخِذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١٠﴾ |
| 71. And en (if) they ^z want your ^t betrayal ⁸⁴ , so qad (already and affirmatively) betrayed they ^z Allah of before, then [He] enabled [you ^f] of them ⁸⁵ , and Allah (is) Omniscient, Hakeemon ⁸⁶ (infinite bekma ⁸⁷ Possessor). | وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١﴾ |

⁸¹ The word "أَثْنُ" linguistically means overwhelmed and prevailed. And "أَثْنُ" also means exaggerated in wounding the enemy. And "أَثْنُهُ" means weakened him. And "أَثْنُ فِي الْأَرْضِ" means got a hold of, prevailed over and became the master over the territory. And in Hadeeth Aaeysba: "لَمْ أَنْشِبْهَا حَتَّى أَثْنْتُ عَلَيْهَا أَي بَالَعْتُ فِي جَوَابِهَا وَأَقْحَمْتُهَا." means I exaggerated in my response to her until I confounded her. Thus, literally means got a hold of it, prevailed and became the master over its territory. At-Tabary, a noted Imam in the Tafseer of the Qur'an says for "أَثْنُ" means overwhelmed, prevailed over and gained mastery. Thus, this Ayah does not say "أَثْنْتُمُوهُمْ قَتْلًا" but says "أَثْنْتُمُوهُمْ" That is got a hold of, prevailed over and became the master over their territory Therefore, and Allah knows best "أَثْنْتُمُوهُمْ" must be taken for its linguistic implication and not necessarily to mean "أَثْنْتُمُوهُمْ قَتْلًا." However, some Tafseer books say that "يُثْخِنُ" means exaggerate in the killing of the polytheists. In summary, based on the aforesaid, I think "أَثْنُ" mean took hold of, prevail over and continue to have mastery over the territory.

* That is Allah wants for you (Muslims) the reward/recompense of the Hereafter. See تفسير البضاوي.

⁸² See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

⁸³ See the Lexicon attached to this Translation for "bekma."

⁸⁴ The expression "إِنْ يُرِيدُوا خِيَانَتَكَ" = "if they want your betrayal," is open to two interpretations: (a) they want to betray you, or (2) they want you to betray. The correct interpretation in this great Ayah is (a).

⁸⁵ That is He empowered you over them.

⁸⁶ See Lexicon attached to this Translation for regarding "الحكيم" and "حكيم."

⁸⁷ See the Lexicon attached to this Translation for "bekma."

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| <p>72. Verily who^r: believed they^z and emigrated they^z and <i>jahado</i>⁸⁸ (they had earnestly exerted their utmost mental, physical and possessional efforts fighting/striving in Allah's cause) by their possessions and their selves^w in Allah's path, and who^r lodged/retreated they^z and succored they^z those, some (of) them (are) <i>aw'leyao</i>⁸⁹ (guardians/allies) (of) some; and who^r believed they^z and not emigrated they^z not for you^b of their guardianship of a thing until they^z emigrate; and <i>en</i> (if) <i>istanssara</i>⁹⁰ (they^z sought succor of) you^b in the religion then (it is) on you^b the succor, except over/on a people between you^b and [between] them <i>meetha-qon</i>^x (ratified-covenant)^x; and Allah by what you^z work (is) <i>Basseeron</i> (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).</p> | <p>إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ ءَامَنُوا وَلَمْ يَهَاجَرُوا مَا لَكُمْ مِنْ وَلِيَّتِهِمْ مِنْ شَيْءٍ حَتَّىٰ يَهَاجَرُوا وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصِيرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾</p> |
| <p>73. And who^r unbelieved they^z some (of) them (are) <i>aw'leyao</i>⁹¹ (guardians/allies) (of) some, <i>ella</i> (unless) you^z do it^{x92} <i>takon</i> (it^w be) a <i>fetna'ton</i> (unbelief/tumult-/subterfuge) in the land and a big corruption.</p> | <p>وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾</p> |
| <p>74. And who: believed they^z and emigrated they^z and <i>jahado</i> (they earnestly exerted their utmost mental, physical and possessional efforts fighting/striving) in Allah's path, and who^r lodged/retreated they^z and they^z succored, those, they (are) the believers (absolute)-right⁹³, for them a forgiveness^w and a <i>rez'qon</i>^x (provision/victuals for sustenance)^x <i>kareemon</i>⁹⁴ (bounteous/ennobling and of multiple uses/effects).</p> | <p>وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾</p> |
| <p>75. And who^r believed they^z from after and emigrated they^z and <i>jahada</i> (they exerted their utmost mental/physical and possessional efforts fighting in Allah's cause) with you^b so those (are) of you^b and the <i>arham</i>⁹⁵ (maternal/paternal kins) possessors some (of) them worthier by some in Allah's Book, verily Allah by every-thing (is) Omniscient.</p> | <p>وَالَّذِينَ ءَامَنُوا مِنْ بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾</p> |

⁸⁸ The word “*Jahado*” = “جاهدوا” = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word “جاهد” is root word for “*Jehad*,” which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

⁸⁹ The word “*aw'leyao*” could also mean, among them: protector, friend.

⁹⁰ The word “*istanssara*” = “طلبوا نصركم” = “[they] sought your succor.” In English there is no seemly way to say: “*istanssara*” *per se*. So I settled for saying: “[they] sought your succor.”

⁹¹ See footnote 1947 above regarding “*aw'leyao*”.

⁹² That is you, as believers, ally yourselves with other believers.

⁹³ The Arabic text says: “*حقا*,” not “*حق*,” i.e. the word “*حقا*” = absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي.

⁹⁴ The word “*kareem*” = “*كريم*” is a subjective, singular, masculine noun. It has no exact English equivalent, as explained in length in footnote 28 of the Introduction. Summarily: bounteous, ennobling and of multiple uses/effects.

⁹⁵ The word “*arham*” rooted in “*رحم*,” from “*الرحمة*” which is “*forgiveness, sympathy, and mercy*” and rooted in all that is the “*رحم*” = “*womb*.” Thus, one's relatives from the mother's side are “*أرحام*,” as they related through the same womb. See البصائر. However, stated in “*اللسان*” the “*relatives*” from the father's side “*أقارب*,” are also “*أرحام*,” I believe because all are rooted in “*الرحمة*,” hence all maternal/paternal kins are “*أرحام*.” +